

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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DISCOURSE BY PRESIDENT JOHN TAYLOR,

DELIVERED AT THE FIRST MEETING OF THE NEW YORK CONFERENCE, NOVEMBER 2, 1856.

(From the "Mormon.")

(Concluded from our last.)

Some say they know us to be deceivers and impostors, and assert that mesmerism is the connecting link of the heterogeneous beings, constituting the Church of Christ, that through the medium of mesmeric influence, our bodies and minds are kept in subjection; if this be the case, why do not those would-be wise men use mesmeric influence to control other religionists and politicians? You say you know that this is the Church and kingdom of God, and I have heard thousands upon thousands testify the same thing. Why are the "Mormons" gathered together and form thus a picture of unequalled union, harmony, and order, a living phalanx of a continually increasing power? It is because of the principle of direct communication with heaven; they are built upon this rock, even the Rock of Revelation, and this principle became in them an intuitive knowledge, in relation to the things pertaining to an eternal salvation, and thus they know for themselves that this is the truth and not delusion. It is also by visions, by the ministering of angels, by dreams and by the Spirit of

the Lord, that they know that the sacred records found by the Prophet Joseph Smith are true, and of Divine origin. This is the secret of our union; this is the reason why they have left the comfortable fireside of their homes; this is the reason why they have endured robbing, disfranchisement, banishment, exile and death; this is the reason why so many latterly have exposed their wives and children to the inclemency of the weather; to the sweeping rains; the drifting snow and the howling winds when journeying across the wilderness in order to be with the people of God, to reach their mountain home. They have received a knowledge for themselves, and that knowledge was a soothing balm in days of affliction; it was the secret spring of joy and happiness; it was the stimulus of new exertions, the shield against dangers and difficulties. Jesus said to the Samaritan woman at the well, "If thou knewest the gift of God, and who it is that saith unto thee, Give to me drink, thou wouldst have asked of him, and he would have given thee living water, which would be in thee

a well of water, springing up into everlasting life." You have drunk of this well, it flows in your own bosoms, and opens up a communication between you and your God, as developed in the Scriptures.

Let me here speak of a simple principle; there are three that bear record on earth; the water, the Spirit and the blood, and these three are one; and there are three that bear record in heaven; the Father, the Son, and the Holy Spirit, and these three are one. Thus, there are three in heaven, and three on the earth. The Spirit of the Lord is one of the witnesses both in heaven and on earth. When a man is confirmed, he receives the witness of the Divine Spirit, and thus, if lived up to, a connecting link is established between man and God. This Spirit when cultivated, will germinate, grow, swell, and blossom like a beautiful flower in you; it will always be your friend, your protector, and your guide; it will enlighten your minds, enlarge your knowledge, capacitate you for the discharge of your duties; it will be your shield against the temptations of the adversary; it will always lift up your souls with satisfaction, contentment, and energy, so that happiness and every other emanation of Divine principle will spring up in you as from a well of living water, leading into everlasting life. Therefore, no matter how disagreeable it may be to your feelings, no matter how much it may interfere with your worldly interests, always follow the call of that silent but true monitor, for those who are led by the Spirit of God, are the Sons of God. This Spirit guides and directs all the faithful everywhere; it guides and sustains the Authorities of the Church; it directs and instructs all Presidents and Elders who yield to its influence, and is an instructor and comforter to all the people, it agrees with nature, reason and common sense; it is Scripturally, and philosophically correct. I want to be so plain as to be understood, but it is veiled to them who do not comprehend; but you understand the principle of it, you know at least as much as the blind man did—"Whether this man be wicked or not, I do not know; but I do know, that inasmuch as I was blind, now I see." You now feel by the power of the Spirit, that that Divine element is productive of love and union, and, "By this all men shall know that ye are my disciples, if ye love one another, and the world hate you

even as they hated me before you, because you are mine."

It is through the medium of the Priesthood that this Church has been sustained. We speak of our individual experience, how the Spirit of God has operated, and how it has placed us in the position we now occupy.

I have dwelt for some time on the simple, undivided operation of the Spirit of God, individually, and with the Church combined; let me now draw your attention to another principle which has always exerted an almost unbounded influence in the true Church of God, wherever that Church has existed in its purity, viz., a living Priesthood which is as necessary to sustain and give strength and power to the Church, as the body is to carry into execution the will and operations of the Spirit, and as the Spirit is not and cannot be perfect without the body, so the Church is not perfect without the Priesthood. I wish to show you another principle, viz., that there is order, and not confusion in the kingdom of God, who has been pleased to appoint Prophets, Apostles, Pastors, with Elders, Deacons, and others, formerly and latterly, for the work of the ministry, for the perfecting of the Saints, and the edifying of the body of Christ, till we come to the fulness of the stature of a perfect man, as Jesus said: "You are my witnesses, as is also the Holy Ghost," so are the Elders of this Church when filled with the Spirit of God, and clothed with the power of their mission to overcome all opposition, every power and every influence.

A man knowing that he is chosen of God, set apart and ordained of Him to do His work, and realizing that he is inspired and taught by the Spirit of God, feels confident, unwavering in His cause, and like the Apostles of old, he speaks as one having authority, and not as the Scribes. I remember some years ago holding a discussion with some ministers in France, after meeting their puerile remarks for some time, I told them, that, although a stranger and alone in a foreign land, I was prepared to defend "Mormonism" against anything and everything they could bring up. Mr. Cleeve, a Methodist Clergyman, said, "Mr. Taylor, you are a bold man." I replied, "Sir, Truth makes a man bold." When a man has advanced principles that he knows to be true and invulnerable, he

feels comfortable and easy, under all circumstances, bold and defiant to all opposition. No persons have ever been placed in more trying circumstances than the Elders in this Church, yet none are more bold, fearless, and independent. Possessing the principles of eternal truth, and knowing that they are called of God as special messengers to the nations of the earth, they boldly defy all opposition that may be brought to bear against them.

Let us notice the position of Joseph Smith; in him we discover as striking an example of the wisdom and intelligence of God, as in any person or principle that can be adduced. Brought up a poor farmer's boy, with very limited advantages of education, he nevertheless introduced a system of religion that was bold, energetic, and commanding, and that struck at the root of every other religion; it overthrew existing theories, dogmas, and creeds that had been framed by the united wisdom of the most talented, educated, and erudite men of this and preceding generations. They were swept away by it like mist before the sunshine; Religionists, Politicians, and Philosophers were baffled alike by the intelligence that flowed from him. It might with great propriety be said as formerly; "Whence hath this man this wisdom." The great secret was, that God had restored the Everlasting Gospel, associated with which was the everlasting or Melchisedec Priesthood, which Priesthood is the government of God in the heavens or on the earth, and whose privilege it is to receive communications from the heavens: Joseph Smith, therefore, being instructed of the Lord was made acquainted with correct doctrines, ordinances, and principles; was taught how to build up, organize, regulate, and control all the affairs connected with the Church and kingdom of God on the earth, whether it related to doctrines, ordinances, offices, organizations, or governments, and he has presented a system of law, order, and government that the combined wisdom and intelligence of the world cannot overturn. This intellectual, comprehensive system, came without ostentation or empty parade. Joseph Smith simply declared that he had a revelation from God; that the heavens had been opened, and holy angels had appeared to him and others, revealing the fulness of the Everlasting Gospel. Some of the religionists sneered, others mocked, some

reviled, and persecuted, and so-called ministers of the Gospel, were foremost of the crowd; but having in it the elements of truth, and opening up and unfolding principles of truth, strength, and power, connected with the intelligences of heaven, it rolled forth to the consternation and dismay of its opposers and persecutors. When I speak of "Mormonism" being incontrovertible, I speak advisedly, I know what I say. I have preached it in the principal cities of these United States, and in several European nations; I have grappled with the talent and wisdom of this generation, and I know that the doctrines of "Mormonism" are invulnerable, and I am at the defiance, either of the priests or the press, to successfully controvert what I say. I well remember having had a conversation with a clergyman in Liverpool, England, who being defeated, asked a brother minister: "Why is it that these 'Mormons' so easily oust us in every position that we take?" To which he replied: "I can account for it on no other principle than the following: I believe that a number of smart, shrewd Yankees have got together, and have united all their shrewdness, wisdom, and intelligence, and thus formed the system of 'Mormonism,' and it is so Scriptural that we cannot overturn it, but it is of course an imposture." If "Mormonism" is an imposture, why is it that these Englishmen who possess superior education, and unite the intelligence of the nation in their colleges and universities, could not concoct a system that the Green Mountain Yankees could not controvert. This sounds very much like the language of the Pharisee to the blind man; "Give God the glory, we know this man is a sinner." The secret is, Joseph Smith's system is of God; theirs is of man. This man did not know the secret springs of action, nor the spirit which revealed this intelligence; and men generally reject those very principles from which we receive our intelligence. We have our Book of Mormon, our Book of Doctrine and Covenants; both containing doctrines and principles of which the world are woefully ignorant; we have also a living Priesthood, whereby we are preserved from error, instructed in the will of God, whereby heresies are exposed and false spirits detected. The world say we are fools and fanatics. Never mind, gentlemen, we are quite willing to remain so;

we covet neither your wisdom nor piety; we don't want them either in this world or in the next; for while you are seeking wisdom from ancient philosophy, and man-made religion with its creeds, forms and dogmas, we are aspiring after divine intelligence; after a knowledge of our nature, origin, and destiny; we desire to know our relation to the past, present, and future; the organization of spirit, of matter, of body and spirit separate and united; of angels, spirits, men, and devils, the philosophy of the earth, and the heavens, of time and eternity.

We are aiming at a philosophy that will unite us with our progenitors, seal blessings upon our posterity, and celestialize the earth. It is through the medium of the Holy Priesthood that these things will be accomplished; it leads, teaches, instructs, edifies, guides, admonishes, protects; it spreads, grows, expands, it governs in this world, and in all worlds; it ascends to the highest heaven, and dives to the lowest hell; it comprehends all truth, and revels in the intelligence of the Gods, and what little we have communicated, is for our temporary guidance to lead us to a higher, nobler, and more exalted sphere. There is an Elias spoken of, that was to turn the hearts of the fathers to the children, and the hearts of the children to the fathers. Elias signifies a restorer, this restoration of all things has been spoken of by all the Prophets, since the world was. These Prophets held the Holy Priesthood, and being all guided by the same Spirit, all testified of the same things, and all rejoiced in the time, when the earth would be delivered from the dominion of Satan, when anarchy, confusion, disease, death, and the devil should be destroyed, and when the earth would resume its paradisaic glory, and Him whose right it is to rule, should possess it. Previous to this the Elias must come, a time of restoration; the hearts of the children must be turned to their fathers, and the hearts of the fathers to the children. Our fathers who are dead, through the Everlasting Priesthood, which officiate, in time and in eternity, must operate for us, and we for them and their posterity, who are many of them our fathers, who have died without the Priesthood and Gospel. They preach the Gospel to the spirits in prison, as Jesus did, and we have to be baptized for them on earth. They officiate for us,

and we for them; "they without us cannot be made perfect, nor we without them." Our Priesthood and Gospel reaches heaven and earth; past, present, and future, time, and eternity. If I have children, I feel like blessing them, as Abraham did, and our Gospel and Priesthood teaches us how. And who are this Priesthood? They are simply ordinary men, but taught and instructed of God. There is no honour devolving upon them, in consequence of what they do; they are simply operated upon. Joseph Smith claimed no wisdom of his own; he was an instrument in the hands of God, and was operated upon simply like a musical instrument in the hands of a skilful musician. He was obedient to the will of God, and followed His direction and command. Much has been said about Joseph Smith. I was personally acquainted with him for years; I have been with him in public and in private, in prosperity and adversity, at liberty and in prison. I was with him while living and with him when he died, and I testify that he lived and died a man of God. I know that he was a Prophet of the Most High God, and spoke as he was moved by the Holy Ghost; for I have seen his prophecies fulfilled, and the power of God manifested through him.

The necessity of the Priesthood and its wisdom is established in the organization of this Church, with its Presidency, Twelve Apostles, Seventies, Elders, Priests, Teachers, and Deacons; its Bishops with their courts; its High Council, High Priests, Travelling High Council, Elders Council, Priests, Teachers, and Deacons Councils; with their several offices, duties and callings, reaching all, extending from centre to circumference, and adapting itself to all the ramifications of society in the Church, not only in Zion, but throughout the world. Some have been pleased to term it "*an imperium in imperio*," be it so; it is the government of God on the earth; the Kingdom of God among men.

But again, there is a spirit and power associated with it, and not unfrequently when the Elders of this Church have gone on a mission, it has been revealed unto them, where they should go, what they should do, what obstacles and success should attend them, and they have found it even so. Again, when Elders have entered strange places, they have frequently been recognized by people whom

they had never seen. The Spirit of the Lord has prepared the way before them by dreams, visions, &c. Some years ago, Elder Wilford Woodruff entered a town in England, where he was a perfect stranger, and as he proceeded on the street, a woman came and looked at him, exclaiming, "This is him! This is the very man I saw in my dream last night; he is a man of God, and has come with a message of salvation." Brother Woodruff feeling very much annoyed, told her to desist; but she cried the more, until she raised nearly the whole town; he baptized quite a number in that place.

The Priesthood understanding the principles, government, and order of the Kingdom of God, is to the Church a shield and defence. They are enabled to detect and expose false doctrines, false principles, and practises, and false spirits. The gift of the Holy Ghost is a great blessing, but without the living Priesthood, this Church would have been broken into a thousand pieces years ago. Satan possesses great power to deceive. It is not every revelation that is of God, for Satan has the power to transform himself into an angel of light; he can give visions and revelations as well as spiritual manifestations and table-rappings. There are many spirits in the world, and it needs the power of discerning them, and the Holy Priesthood, to detect the wrong and adhere to the right. It is because of a lack of this, that so much foolery is established in the world. This is too lengthy a subject for me to dwell upon here. I will merely give you one mark or sign whereby you may know a true from a false spirit. When the Spirit of God rules, there is perfect order; no whispering, peeping, muttering, or knocking; nor is there anything fearful or terrific.

There is, moreover, peace and joy imparted to the bosom, and the Spirit is always subject to the Prophet. When you see the body of a man subject to a spirit, and swayed, impelled, led, and controlled by it; that spirit is not of God; "For the Spirit of the Prophets is subject to the Prophets," and not the Prophets to the Spirit. A spirit cannot turn and twist a Prophet about, and make him mutter, groan and act as an idiot. When the Spirit of the Lord is upon a man, it gives him power and joy through the Holy Ghost; and if he speaks, he will speak reasonably and intelligibly.

If you see a man in this Church with any other spirit, rebuke it in the name of the Lord, and command it to depart. I speak this for the benefit of the Elders, as there are many here present, and Elders, Apostles, Prophets, &c., are placed in the Church for the perfecting of the Saints, the work of the ministry, the edifying of the body of Christ; the correcting of abuses, the rebuking of evil spirits, the regulating and putting in order of everything pertaining to His Church and Kingdom on the earth. The Priesthood ought to be quick, lively, energetic, searching out and knowing the position of all things within its jurisdiction, whether for good or evil, strengthening the weak, comforting the afflicted, teaching the ignorant, and rebuking iniquity. There is a great difference between this Church and those of the Sectarian world, and nowhere is it more manifest than in the principle of exposing and rebuking iniquity. In the churches around as well as in the world; if a man holds what is termed a respectable position in society among other churches and does wrong, his evils are winked at or covered over. With us, he is rebuked, and his sins proclaimed upon the house-tops, and, if he is a rascal, no matter how respectable, we turn him out, and will not have him among us. In the Valley, a poor man who is good, virtuous, and who, doing his duty, acts justly and uprightly, is fully admitted into any society, whilst a rich, respectable rascal who does not, is cast out.

I will now proceed to show briefly the operations of our organization upon the earth.

First, there is a President over the whole Church throughout the whole world. Joseph Smith held this position till he was murdered by his enemies. Now Brigham Young holds it, upon whom the mantle of Joseph had fallen, even his spirit and power. Then, there are his two Counsellors, Heber C. Kimball, and Jedediah M. Grant, forming the First Council in the Church. Then comes the Council of the Twelve Apostles, then the Seventies, Elders, Priests, Teachers, and Deacons as before described. While these Councils are in the performance of their duty, it is their privilege by the gift of the Holy Ghost to understand all principles connected with the office; for the gift of the Holy Ghost not only operates upon the private members, but also upon the officers of the Church, teaching, leading,

unfolding, and developing, and is a search-
er of the thoughts and intents of the
heart. The intelligence communicated
by this Spirit has been manifested in
thousands of instances. I will mention
one with which many here are familiar.
Some years ago when the Saints had left
Nauvoo, on the road to the Valley, and
when we had been for some months on
the way, and were encamped in an Indian
country, the Pottawatamies, on the banks
of the Missouri River, near what is now
known as Bluff City, a revelation came to
President Young and others, informing
them that those having charge of the
offices of the Church in England were
leading the people astray. Accordingly,
Orson Hyde, P. P. Pratt, and myself
were appointed to go forthwith to Eng-
land; we did so, leaving our families in
tents, on the banks of the Missouri River.
On our arrival in England, we found
things precisely as had been manifested.
Many of you here are acquainted with the
facts, for I saw you there at that time.
I refer to the operations of the Joint
Stock Company, it commenced in righte-
ousness, but men made use of it to fur-
ther their selfish interests and speculations,
and had the evil not been corrected, it
would have endangered the prosperity of
the whole European Church. These men
would have led the people astray, but the
Spirit of God revealed it through the Holy
Priesthood, and it was thus set to right.

In relation to the operations of the
Holy Spirit through the Priesthood, it is
manifested in all the operations of this
Church, in small as well as large matters.
By what principle are we daily cemented
and united as one? Why is it, that not-
withstanding our frequent mobbings and
driving, we cannot be broken up? Jo-
seph Smith, on being interrogated by a
member of Congress, by what power or
upon what principle he was enabled to
control so many people, replied: "Oh,
that is very simple and easy! Why, said
the gentleman, that is the most difficult
thing we have! Well, sir, how do you
do it? He replied, I teach them correct
principles, and they govern themselves.
He might have added: I am associated
with a Holy Priesthood, God teaches me,
I teach them, and they teach the people.
I believe in God; they believe in God,
and we and the people believe in the
Lord, they in me, and I in them; we are
one, one with the Lord, and one with

each other. People talk a great deal
about government and governors; we
can govern ourselves; but our faith and
trust is in God, and though liars and de-
famers represent us as profligate and de-
bauched, frequently have I met with Jo-
seph Smith and others when living, and
with the First Presidency and Twelve,
and in the midst of trials, persecutions,
and difficulties, we have called upon the
Lord for deliverance for His people, and
the Lord has heard us, and if we have
any blessing, mercy, or deliverance, we
give God the glory. Many people wonder
why the "Mormons" should have such
confidence in their leaders; why they
know them and have proved them. Who
stood in the front of the battle and
breasted every storm when living? Jo-
seph Smith and his associates. Who has
been foremost since his death? Brigham
Young and his associates. Who has
preached the Gospel in your own lands,
pioneered the way for you through the
wilderness, rebuked the oppressor, and
maintained your rights? Brigham Young
and the Twelve. Who have left their
homes, wandered over mountains, deserts,
oceans, and seas, and at the expense of
their health, property, and in many in-
stances their lives, have visited you in
your homes, and led you and your friends
amid unheard of toils, hardships, and priva-
tions to this land and to Zion? Brigham
Young and his Council, the Twelve, and
the general Priesthood under their direc-
tion, and they have always stood, and do
now in the front of the battle. Trust
them, why you cannot help but trust
them. Sustain the authorities of this
Church, why we all do it; we cannot help
it; they sustain and bless us, and we do
them; and thus we are one. You have
here your Presidents of Branches, Presi-
dents of Conference, and the Pastor. In
this Branch you have your Council, who
know how to manage the affairs connec-
ted therewith. Sometimes I am asked,
why don't you come more frequently to
our Council; there is no need of it, you
have received abundant instructions, and
know how to act in your sphere, and carry
on the business pertaining to your Branch.
When you govern yourselves, there is no
driving, no pulling. Supposing anybody
was to do wrong, you could soon bring
him to account. If President Miles were
to do wrong, he would soon be brought
to an account. Whoever it may be that

does wrong in this Church, he must be dealt with, no matter what his position, or how influential he may be. The Teacher's office is very important. If they attend promptly to their duty, we can tell where every man is, what he is doing, and so on through the various Presidencies, up to the Presidency in Zion. They know what every man there is doing, and so ought we to know here. I can go to President Miles and ask him about such a one, who he is, and what he is doing, and he ought to know all about him, and, if he has done wrong, he may be judged upon that wrong, and cut off if necessary, even as a dead branch may be pruned off a tree, that the good may be kept when gathered and preserved.

I have men here at my back who will sustain me while I do right. This is the way all over the world. In England, for instance, every man there is known to those over him; they have a complete system of organization, but without the Priesthood the people would soon be led into error and drawn away.

There are two causes why this people are preserved and united in doing the will of God. The members sustain the Authorities in the Truth, having the witness of the Spirit of God and the gift of the Holy Ghost, and the Authorities seek by the same Spirit and intelligence the welfare of the people under their charge.

We shall, if faithful, be a kingdom of Priests unto the Most High God, even the offspring of Heaven, governed by the wisdom of the eternal God. This Church

has withstood the powers of earth and hell combined, all have been arrayed against it, but it still rolls on, for the great God has spoken it, and I tell you in the name of Israel's God, that its course is onward, onward till the kingdoms of this world shall become the kingdoms of God and Christ. This is what the people cannot understand, but it is perfectly easy to us; we know it as easy as the boy knew his daddy. Some of our folks are very much afraid that they may be mobbed, and persecuted for their religion; well, never mind. I never rejoiced more than when I was among mobs; and many a time I did not know whether they were going to let me live two minutes or not. But as for "Mormonism," it is worth all that I have, to me and to my family in time and in eternity. Some folks talk about dying; never mind that till the time comes. Why, you could not die if you were to try to. You have voted to uphold and sustain us as Authorities in the Church, and now we expect you to do as we tell you, and no grunting. We are pretty independent, and don't ask any odds of any of you; we do the will of God, and feel happy in the Gospel of Jesus Christ, and we feel like crying, "Hallelujah! Hallelujah! the Lord God Omnipotent reigneth! If we were to get together as Israel did, and shout "Hosannah!" and let out our feelings, the people would wonder what we were about; but there is a time and a place for everything. There is a good time coming. May God bless you in the name of Jesus Christ. Amen.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(Continued from page 164.)

OBJECTION: "The power and love which our Lord displayed in giving sight to the blind, hearing to the deaf, and life to the dead, proved him to be the Prophet from God. Yet more, he could point to prophecies which had been in existence hundreds of years, foretelling his advent into the world; and that wonder might be left without excuse, he foretold his own

resurrection on the third day after his death. But in the case of the Mormon prophet, there is nothing of the kind. We have his word, and the word of his apostles, and nothing else. He tells us that he was directed by an angel where to find certain golden plates, the writing on which he was enabled to translate by the aid of 'a large pair of spectacles,' and

that the translation so made is the Book of Mormon. Certain of his apostles also inform us that they have seen these golden plates. Now, this is the whole of the evidence in favour of the Book of Mormon. There is no one well-authenticated miracle. There is not one prophecy in the Old Testament to which they can fairly point and say, '*That foretold the advent of Joseph Smith.*'"—"*Is Mormonism True or Not?*" published by the Religious Tract Society.

ANSWER: The whole of this argument is faulty and invalid. It is not even logical, for the principal point is merely taken for granted as true, without the slightest attempt at proof. Our objector assumes as a matter of course (without stating it) that no man can be a true prophet unless he himself be a subject of Scripture prophecy. If his argument were expressed in the syllogistic form, it would run thus:—Major premiss: No man can be a "prophet from God," unless he is himself prophesied of in Scripture. Minor premiss: Joseph Smith is not prophesied of in Scripture. Inference: Therefore Joseph Smith is not a "prophet from God." Now, if the assumed leading proposition were really correct, the conclusion would of course be valid, and the whole argument might be considered as fair and legitimate. But such is not the case; for, by the same mode of reasoning, our objector would unwittingly prove Moses, and Joshua, Isaiah, and Daniel, and Peter, and Paul, and others of equal note, to have been impostors and false prophets, for they claimed to have been sent of God, and it cannot be shown that they were mentioned in Scripture prior to their existence in the flesh. Thus our objector's argumentative weapon, however keen, is two-edged, and cuts both ways. We certainly admit that the advent of Jesus Christ was "foretold" by the Jewish Prophets, and recorded in the Jewish Scriptures, "hundreds of years" before it took place, and we willingly allow this fact all the force it carries with it. But we would ask our sage opponent, *Did the Jews believe in him, when he did come?* They did not. They had the Scriptures in their own possession; they professed to reverence them and hold them in the highest repute; and they almost worshipped the Prophets (when dead) who had prophesied of the coming of Messiah. But when the

long-expected Christ did come, proclaiming himself the Son of God and the Saviour of men, pointing them to the various predictions of his advent contained in their Scriptures, and working many mighty miracles before their eyes, *did they receive him?* Far—far from it. Notwithstanding the numerous prophecies concerning him contained in those very Scriptures which they so idolized and adored, (and in which they even *thought* they had eternal life,)—notwithstanding all he said, and all he did, they believed not on him, but persecuted and reviled him, and at last put him to death. Does our objector, then, imagine that if the Scriptures literally teemed with personal predictions of Joseph Smith, that he would have been received any better than his Master was? He would not, even though his name occurred in every chapter of the Bible. He was a good man. He went about doing good continually. He taught to all within the sphere of his influence the pure truths of the Gospel, and was the humble instrument in the Lord's hand of exercising many miraculous gifts and powers, of which hundreds of witnesses can testify; and yet he was persecuted and belied, rejected and despised, by the priests and scribes of the day, and was at last cruelly put to death. In reference to the testimony of those who "inform us that they have seen the golden plates," which our objector imagines to be "the whole of the evidence in favour of the Book of Mormon," we may observe that, at any rate, it is as good as any evidence (of that kind) which he can produce in favour of the Bible. Has he seen the engraved stone plates which Moses brought from Mount Sinai, which were delivered into his hand by a celestial being—the Holy one of Israel? We think not. Yet he accepts the single testimony of Moses himself (who died thousands of years ago), and that, too, without seeing the original record of Moses, or the testimony of any one who has seen either the graven tablets or Moses' writings concerning them. He professes to believe the whole Bible; and yet, having seen neither the originals of any of the translated books, nor the testimony of one individual who has seen them, he is unable to produce the least iota of evidence of that nature in proof of the authenticity of the present Bible. Now, in reference to the actuality

of the plates of the Book of Mormon, we have the testimony of twelve witnesses—three who saw them, eight who saw and handled them, and one who saw, handled, and translated them (by the gift and power of God) through the Urim and Thummim, which our opponent wrongly and contemptuously designates “a large pair of spectacles.” He tauntingly affirms this to be “the whole of the evidence in favour of the Book of Mormon.” Even if it were, we have demonstrated that it is far stronger evidence than he can show on behalf of the originality of the Scriptures which he acknowledges are the inspired word of God. He asserts, in reference to “Mormonism,” that “there is no one well-authenticated miracle.” This is as erroneous a statement as he could well make. There are testimonies of this character equally as well-authenticated as any that he can cite in support of the Bible, (and indeed far more so,) and con-

siderably more numerous. Even the octavo tractate, entitled “The Book of Mormon Confirmed by Miracles,” independently of other publications of the Church, will afford ample refutation of the random assertion that “there is no one well-authenticated miracle.” How many witnesses can our objector bring forward in attestation of the miracles recorded throughout the Bible? Or, to narrow the question down, How many eye-witnesses can he produce to substantiate the reality of the miracles recorded in the New Testament? Four writers testify to the facts; and they died hundreds of years ago, and their written evidence is—*non est inventus!* But in confirmation of the miraculous evidences of the authenticity of the Book of Mormon and of “Mormonism,” hundreds and thousands of living witnesses can be found, independently of those who saw and handled the plates which the Prophet Joseph translated into the English tongue.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 28, 1857.

DIVINE GOVERNMENT.—England has again reached another of those political crises to which she is subject. During five years we have seen two of her Ministerial Cabinets broken up, and now a majority of the House of Commons has passed a vote of censure on the third. This time, however, the chief Minister of the Crown has determined on appealing to the country for judgment on the policy of the Queen's present advisers.

The “Mormon” community in England numbers many thousand disciples; therefore, under the state of the popular mind, to which recent events will give birth, and in view of the pending contest, the question would not be impertinent—What is the political bias of this Church, or, is it pledged to any policy? Moreover, in consideration that its genius and doctrines aim at oneness of faith on all matters, and of the unanimous voting of the Saints whenever their leaders point the direction, such a question as the above-named would have a significance. On our part, an answer to it, and a statement of our views, will, perhaps, be deemed pertinent and interesting to the readers of the *Star*.

Inasmuch as we locally form a part of Christendom, we will confine ourselves to its politics, seeing also that hence comes the dominant civilization of the nineteenth century. And here we must observe, that from the hierarchy of Rome, through all the declensions of human government, the variety is almost infinite. English society is made up of the elements of Papists, High Churchmen, Tories, Whigs, Protectionists, Conservatives, Liberals, Radicals, Peelites, Democrats, Chartist, Republicans, and a variety of shades of party, which, to christen, would exhaust the

vocabulary of party names. Then there is that political chaos in which an immense portion of society is suspended, a state of being in the horizon of politics which is not aptly expressed by the figure—"hanging on nothing." This exists in the "House" as well as out of it. Mr. Disraeli, in a speech following Lord Palmerston's statement of the intentions of the Government in the present crisis, remarked, "I do think that it is of the utmost importance to the character of Parliament and to the interests of the realm, that Parliamentary parties should be more defined than they have been; and I trust, when this recurrence to the sense of the people has taken place, members will be returned to this House with definite opinions." This was received with ironical cheers from the Ministerial benches, and counter cheers from the Opposition, thus showing a general appreciation of this chaotic state existing in the British Parliament. Then there are the continental institutions and politics. And oh, America! To attempt to classify its factions with names would drive a Johnson to despair.

To which of all these numerous parties and nameless varieties do the "Mormon" community belong, and what political orbit do they mark? We answer to none, nor does the Church of Latter-day Saints perform its revolutions in a mundane sphere. We will here observe, however, that wherever its members are scattered, their religion teaches them to be subject to the "Powers that be." Have we, then, no political doctrines? Are we pledged to no policy? To the former question we reply, No, not in the conventional sense understood by modern society. We are not politicians! Yet "Mormonism" embraces a social philosophy. In answering the latter, we say we are pledged to a policy. It is involved in the very existence of our Church, and the mission of the Prophet Joseph is based upon it. Theocracy will show that policy! We are pledged to Divine Government! The position of the Church of Jesus Christ of Latter-day Saints on this point has never been undefined. Its officers and members have, for more than a quarter of a century, advocated and supported a theocratical policy. They have also been incessantly publishing a reiteration of its details as stated by the ancient supporters of Divine Government. Besides this, the course of the Latter-day Church tends to give it the fullest development and the completest detail, and leads it to that triumphant destiny predicted concerning it, by "all God's holy prophets since the world began."

The policy to which we are pledged, as a people, is to establish the kingdom of the Most High upon the earth; to accomplish the restitution of every theocratical institution and doctrine; to hasten the day when the will of God shall be done on the earth, as it is in heaven, and to receive the Lord Jesus Christ as our King. This is a general statement which we make to our readers concerning the policy of the Latter-day Church, and we solicit for it the votes of all the honest in heart. The pending Great General Election of the world will decide which shall triumph, Divine or human government, who shall reign, Jesus or Lucifer. As the Prophet Brigham says, the day will come when mankind will go to the polls to give their universal vote on these matters.

Before closing, we will observe, that we have no disposition to join Messrs. Cobden and Co. in a vote of censure upon the policy of Her Majesty's Ministers. Neither do we feel to record such a vote in a particular manner against any cabinet or government on the face of the earth. It is true there are many cases of inefficiency, injustice, inhumanity, mismanagement, and tyranny, which the history of human government offers for our censure. There is, also, that factious spirit existing in the British Parliament, which gave rise to the present crisis in the political world, and which must be a curse to any nation. Then there are the almost infinite variety of parties

in the world, and that chaos in politics noticed above. All this, and much more, we could censure, if we measured it by a perfect standard. Bad as things are, society gets on quite as well as we could expect without Divine government. However, all these things, and every page of the social history, go to show the firmness of our position in stating that the only legitimate policy, is a theocratical one. The only Ministry that can lead the nations to a successful and happy issue in their present and eternal welfare, is God's Ministry.

FOREIGN CORRESPONDENCE.

SCANDINAVIAN MISSION.

Copenhagen, February 3, 1857.

President E. T. Benson.

Dear and Beloved Brother—About four months have passed since we had the pleasure of seeing you and brother Kay, and of hearing you preach in Copenhagen. I can say that such happy days I never witnessed before among the Saints in this place. Many of them did not understand the language in which you spoke, but they felt the influence of the Spirit by which it was inspired, and were made to rejoice.

The counsels and doctrines taught us by you have proved a blessing to us. We realize that your visit has been a great blessing, which calls forth the gratitude of our hearts to God. We pray that you may live long upon the earth, and accomplish all the good your heart desires.

We are blessed in all our undertakings, and especially in our efforts to deliver some of the Lord's poor from this land. The way is opened for two hundred and sixty persons to emigrate this spring, myself and family are among that happy number; twenty-five of the above number will probably only go to the States this season.

I am truly thankful to God for having blessed my labours in Copenhagen, and for the opportunity now afforded me of gathering to the body of the Church in Zion. I have been labouring under the directions of Elders Willard Snow, John Van Cott, and H. C. Haight, whom I know to be good men, and they are filled with love to God and the children of men.

My heart is full of joy in the hope of reaching Zion, where I shall be blessed with the privilege of beholding the faces of the

Prophets of God, and of learning more perfectly the way of life and salvation, and of receiving my endowments in the Temple of our God.

The brethren here join me in their regard to you and all the Saints. God bless you all.

Your most humble servant,

O. N. LINJENQUIST.

Aalborg, February 17, 1857.

President Benson.

Beloved Brother—I am gladly availing myself of the privilege you gave me of writing to you, and my joy is increased by having good news to communicate.

Since we had the happiness of seeing you here, the Saints have made some progress in practical "Mormonism," and the promises and gifts of the Gospel have been bestowed on them more abundantly.

Permit me to give you a few items concerning the state of this Pastorate. The number of the Saints amounts to about one thousand, including one hundred and seventy Elders, and about as many of the lesser Priesthood. It is divided into 4 Conferences, 44 Branches, and 14 districts, which are under the direction of Travelling Elders. These districts have almost all of them their fixed monthly meetings, at which the several Branches meet for edification, instruction, and counsel. More than two hundred and fifty have been baptized since the October meetings, and about twelve thousand tracts, books, and Stars have been circulated. Two Conferences have paid their book debt to the head Office, and collected a book fund, large enough to pay for the amount of books and tracts necessary for the Conferences to be pre-

vided with. As we are now at work in Vemmet, and Tyen Conferences for the same purposes, I hope we shall soon be clear of debt to this Office, and thereby enable President Haight to work with more means at his disposal. We also endeavour to establish small book funds in all the Branches, that their Book Agents may be able to pay the requisitions at the receipt, and this has already partly succeeded.

As my wife has told you, we have established an English school at Aalborg, under her direction, and the Conferences of the Pastorate have sent candidates to it, who, after having finished their course in the English language, are to go out and establish other schools in the Branches. Two teachers have already been dismissed, and three more will have finished their probationary course at the end of this month. Besides, we have another English school here in Aalborg which meets twice in the week.

Somewhat more than 70 Elders have been ordained since the October meetings, 12 new Branches have been organized, and several fresh plants settled in new places, which we hope will soon grow up to healthy branches. There are vast fertile, well peopled counties in this Pastorate, where the Gospel has been preached but very little, and only a few tracts circulated some years ago. The faith, energy, and strength of the Priesthood, and of the Saints increase indeed, and I hope that the net of the Gospel will soon embrace the whole of Jutland, and branch upon branch grow out of it, and become healthy parts of the tree. More new Branches are to be organized at the approaching Conference.

Besides the Travelling Elders appointed over the districts and Conferences, there are about 40 missionaries who labour wholly in the spiritual way, by preaching and distributing tracts. This number will be lessened somewhat, yet I think the cause will not suffer by it.

We try to get a local Priesthood for the Presidency of the Branches, who support themselves by working temporally. President Haight is a good father, we receive his teachings, and the blessings follow. Yes, indeed; and let me tell you, dear President Benson, the impression of your visit here has left us a rich blessing, which more and more makes itself known to us.

We rejoice in the prospect of spreading many tracts, during this year, as they seem to be wanted more and more, and the zeal of the Saints in this matter likewise increases. I believe that we shall spread ten thousand copies of brother Pratt's new tracts—"True Faith" and "True Repentance," and my feelings are that they will awaken many thousands in these lands to a knowledge of the truth. Logic and evidence in the hands of a servant of the Lord are mighty weapons to conquer the influence of the "Father of Lies." Like begets its like, and spirit begets spirit, and the Holy Ghost will operate by a form of thought and ideas satisfactory to the reason inherent in man.

I rejoice very much in the prospect of these new pamphlets being translated into the Danish language, and my expectations concerning the effects they will produce are very great. I think we can sell German tracts, and books of Mormon in Shovig; there are also some Germans in Fredericia Conference.

The emigration from the Pastorate will amount to two hundred and fifty souls. The Saints have been ready to offer up their property for the progress of the work. Thus there have been given to the Temple Fund, £50; to the Emigrating Fund, £330—besides this, a large amount of the means for emigration this year has been lent from the wealthy Saints to the poor, and will be offered to the Emigrating Fund when they shall be repaid—tithing of property, £215; tithing of income, £58; contributions to the book fund, £75; given to the Conference and the mission, £400; total £1053. When to this is added the expenses for emigration and fitting out for emigration, namely, £5000, then the capital of the Pastorate paid this half year is about £6000.

A part of the wealthy Saints are going themselves with the hand-carts, in order to be able to help more of the poor to emigrate. And the readiness in this respect has been so great, that in some cases it has not been thought wisdom to act upon it. I can say, that the faith and works of the Saints are in a good state, and in good progress. With a very few exceptions, there is a general readiness among the Saints to pay their tithing.

The meocracy has at present not much power here, and the people are generally of a more peaceable character. However,

in some places, especially in the Tyn Conference, the mob has tried to prevent our meetings, and injure the Saints. Some of the brethren have been imprisoned upon the impeachment for unlawful trade (with tracts,) for vagabondry, and for immoral doctrines (about polygamy); malice seeks an opportunity. Some of these brethren have been set free; some have been sentenced to pay larger or lesser fines, and some of the law-suits have not yet been decided. Some of the brethren have been beaten very badly, the perpetrators have been cited by the law, but have been acquitted. But in many places the magistrates are quite obliging towards us, and I think as just as they can possibly be.

The Pastorate has an extension of about 5000 square miles. It requires a walk of about 1000 square miles to visit all the Branches. I have now travelled through the whole of my mission since the October meetings, except the western Branches of the Aalborg Conference. Since you left us in October, I have held about 70 meetings in the different Conferences.

I can tell you, dear brother Benson, that they are very good Saints, of whom I have charge, and I never felt more blessed than here. I have the best hopes for the progress of the Gospel, and, indeed, the prospects are good. The prospects that lie before us are cheering, and from all places we receive good tidings. There is union among the Saints, and zeal for the relling forth of the truth.

In some places here, a certain purging-out has taken place, and as the contaminating atmosphere by which we are surrounded in many places chains its victims, so the moral corruption casts its poisonous vapours over us. Many of the brethren in the Pastorate have renewed their covenants after having transgressed.

I am thankful, glad, and blessed by the Lord, and I feel that the blessings you sealed upon my head commenced from that day to be fulfilled. I rejoice in having furthermore the privilege of communicating with you about the state of the work here, and begging you to accept of our respect.

I remain your brother in Christ,

C. A. MADSEN.

HOME CORRESPONDENCE.

DESCRIPTION OF ELDER THOMAS BULLOCK'S VOYAGE ACROSS THE SEA.

February 17, 1857.

Dear Brother Pratt—Having promised to send you a description of our voyage across the ocean, I will premise by saying, that when the Presidency had their hands upon my head, to set me apart for this mission, they said—"You shall see the hand of the Lord, in the tempest and in the storm, but you shall be preserved. Though many vessels will be wrecked, you shall arrive at your destination in safety."

On the 21st of December, 1856, in company with brothers James G. Brown, John H. Tippetts, William Brown, Thomas Pierce, Daniel Page, and Henry Harris, I sailed from New York in the ship *Guy Mannering*. We had a delightful sail until we lost sight of land. On the 23rd a breeze sprang up, which continued to increase until "The Storm Fiend" rode in his fury. The winds

whistled and shrieked through the rigging. The waves rolled mountains high, continually sweeping the deck; a portion of the bulwarks were washed away; one of the life-boats was dashed to pieces, and the fragments were thrown into the ocean; three of her sails were torn into ribbons, and scattered to the wind; the cargo shifted its position, and partially careened the vessel, which sprung a leak. Thus were we tempest-tossed and at the mercy of the waves, not one of us being able to walk on the deck the 24th, without laying firm hold of the ropes, for fear of being washed overboard through the gap. The sailors were kept at work at the pumps, and were frequently knocked down by the waves. On Christmas day, the storm having considerably abated, the missionaries were at work at the pumps all day. The leakage being found and stopped, we were very glad to report to the commander—"the pump sucks." Up to this period the officers

and hands on the ship reported they would have to run into the nearest port to get her repaired. But the captain concluded to continue his voyage to Liverpool. Through the whole of the week following, all were employed in shifting the heavy chains, spars, mast, anchors, water, and other heavy material, so as to get the ship more in sailing trim. The pumps were continually worked day and night, to pump out the bilge water.

On the last evening of the old year, we saw stars for the first time. The wind changed its position, blowing from a southerly direction, righted the vessel, and so continued, until we neared the coast of Ireland. A heavy fog having set in for several days, we could not help praying for it to clear up, so that we might see land and know where we were. About noon of the 9th of January, land was discovered, which proved to be the Irish coast, near Cork, when the fog again set in. About half-past eleven o'clock the same night, a cry was heard, "land on the lee bow;" in a minute all was confusion, the captain and all hands jumped from their berths, when it was discovered that we were sailing broadside on to the rocks; and in a very few minutes more, no doubt, the ship would have been dashed to pieces. The helm was immediately changed, which again brought the vessel on her side, down to the water's edge; all the sails were let fly as quickly as possible, when again rocks were seen ahead, looming up horribly to our sight. The helm was again changed, at this moment of our dilemma, the moon appeared through the clouds, and we perceived a lighthouse on our right, and another on our left. The captain then to his horror and amazement discovered, we were between two ledges of rocks in Waterford Bay. Here again two sails were rent into ribbons before the other sails could be secured. The captain acted like an able seaman, and comforted the passengers as much as he possibly could. He had a narrow escape of going overboard, while pulling a rope with four of the missionaries. The rope, which was perfectly new, broke asunder in their hands. The first mate secured his watch and papers, so as to be ready to swim ashore when the vessel should strike. The steward said he had a plank secured for his escape. The boatswain swore that if any of the passengers attempted to get into his boat, he

would cut them to pieces; but the second mate said he would take a portion of the passengers, and leave half-a-dozen of the "green-horn sailors" to go down with the ship. But thanks be to God, we were not left to go ashore in any such manner. The wind veered round five points, which blew "the old slaughter-house" once more into the open sea. The captain declared that if the wind had not veered round five points, the vessel must have gone to pieces.

Hence allow me to say that I consider it an infamous shame for the shipping agents in New York, to send a captain to sea with a valuable cargo, and the lives of many passengers placed in his hands, with only half a crew, the other half being green land-lubbers, several of them not even competent to climb the rigging. The captain did his best on the voyage. But a set of more brutal petty officers never disgraced a ship. Blood was shed on the deck the first day we got into the river at New York; fighting was continued every day to a greater or less extent, until the pilot came on board off Holyhead, when the poor boys got a reprieve from their ruffianism, and wanton cruelty. During the whole of the past ten years, my ears have never been assailed with so many vile imprecations, impious oaths, blasphemous language, and continued distress, since the merciless mobs drove me from my home, and peaceful fireside, in Illinois, the beloved Temple in Nauvoo, and the remains of our Prophet and Patriarch, from which I was driven in September, 1846, at the point of sword and bayonet.

We got into Liverpool dock on the 11th of January at midnight, and was glad on Monday morning to leave that petty hell, and to go ashore and shake hands with the servants of God; thus literally fulfilling the words of the Prophets—"You shall see the hand of the Lord in tempest and in storm, but you shall arrive at your destination in safety."

To satisfy the queries of some sceptics, who inquire—"Is there a Prophet of the Lord in these last days?" I reply, there is; for although this country has been surrounded with shipwrecks these past four months, so well did a Prophet of God in this land, know that I should arrive in safety here, that when he left his home in Liverpool, he left an appointment for Thomas Bullock, to start for the Lon-

den Pastorate, immediately on his arrival, and there commence his labour in the vineyard of the Lord, under the direction of Pastor J. D. Ross.

In fulfilment of all these prophecies, I am here, an humble instrument in the hands of the Lord, trying to do good to the Saints, to the poor, to the honest in heart—to those who desire to know the plan of salvation, and to save their souls in this life, and in the world to come. I am here doing the best I can, visiting and comforting the Saints, whose hearts are made to rejoice in the truths of the everlasting Gospel: and, thank the Lord God of Israel, we are attending to the ordinance of baptism every week; and hypocrites fear and tremble, while the Saints rejoice in the prospects of the privilege of once more renewing their covenants before God, angels, and all good men; and they feel determined, by the help of the Lord, to do His will on the earth. Many are preparing to emigrate to the

home of the Saints this season, and all the faithful are desiring with longing hearts for the day to come, when they also will be emancipated.

God bless you, brother Pratt; may the God of Abraham, Isaac, and Jacob, Joseph, and Brigham, bless you with His choicest blessings; and grant you the desire of your heart in seeing His work roll on in these lands, with ten-fold greater energy than it ever has done. My love to brothers Ray, Calkin, Kay, Romney, and all the Saints. Pray for me, that I may be healed; that my lungs may be strengthened; that I may do a good work, and that my life may be spared, to again return and hear the voices of the beloved servants of God, brothers Brigham, Heber, and Jedediah, and that I may again behold my dear family in peace and safety.

Your brother in the Gospel of Jesus Christ,

THOMAS BULLOCK.

VARIETIES.

THE honest man will rather be the grave to his neighbour's errors than in any way expose them.—*Owen Feltham.*

THE VALUE OF SINCERITY.—Nothing ever touched the heart of a reader that did not come from the heart of a writer.

THE TRULY BRAVE.—That man only is truly brave who fears nothing so much as committing a mean action, and undauntedly fulfils his duty, whatever be the dangers which impede his way.

WOULDN'T you call a man a fool who should spend all his time fishing up oysters with the expectation of finding a pearl; but is he really more unwise than hundreds who with their hands in their pockets and cigars in their mouths are waiting for something to turn up, or turn over, that will throw them at once into business and fortune?

MARINE DISASTERS.—A summary of the losses sustained through marine disasters by the New York underwriters, during the year just closed, shows the enormous aggregate of some *twenty-six millions of dollars*. Probably they have never before amounted to so large a sum, and it is said that the pressure on the various companies has been so great that some have had to succumb entirely and retire from the field, while others had to strengthen their position by new subscriptions to their capitals.—*Mormon.*

THE WIFE'S INFLUENCE.—A woman, in many instances, has her husband's fortune in her power, because she may or may not conform to his circumstances. This is her first duty, and it ought to be her pride. No passion for luxury or display ought to tempt her for a moment to deviate in the least degree from this line of conduct. She will find her respectability in it. Any other course is wretchedness itself, and inevitably leads to ruin. Nothing can be more miserable than to keep up appearances. If it could succeed, it would cost more than it is worth; as it never can, its failure involves the deepest mortification. Some of the sublimest exhibitions of human virtue have been made by women, who have been precipitated suddenly from wealth and splendour to absolute want. Then a man's fortunes are, in a manner, in the hands of his wife, inasmuch as his own power of exertion depends on her. If it be harassed and worn to a morbid irritability, her gentle tones steal over it with a soothing more potent than the most exquisite music. If every enterprise be dead, her patience and fortitude have the power to re-ignite them in the heart, and he again goes forth to encounter with the toils and troubles of life.